SERMONS AND SERVICES IN THE VARIOUS CHURCHES

"Making Bricks Without Straw," by the Reverend S. C. Eby-The Reverend Doctor W. J. McKittrick on "What Christ Says About the Fatherhood of God"-"The Second Temptation," by the Reverend M. T. Haw-"The Opened Eye," by the Reverend Doctor William M. Jones-The Reverend Doctor M. G. Gorin on "Steadfastness in Time of Trial"-"Pulpit and Politics," by the Reverend J. K. Brennan-"Sowing and Reaping," by E. A. P. Haynes-Rabbi Leon Harrison on "Politics and the Pulpit"-The Higher Personality," by the Reverend Doctor E. G. Spencer-The Reverend Charles R. Watson on "Egypt"-The Reverend Doctor A. M. Billingsley on the Extent of the Church's Power-Anniversary of the Consecration of the Old Cathedral.

THERE MUST BE TRUTH IN THE INWARD PARTS.

The Reverend S. C. Eby of the Church of the Divine Humanity preuched yesterday on the theme. "Making Bricks Without Straw" He took for his text, "Go, there-fore, now, and work; for there shall no straw be given you, yet shall ye deliver that of being "Fredors" is in mark the tale of bricks." - Exodus v. 18. In part

ANNIVERSARY SERVICES AT THE OLD CATHEDRAL.

The sixty-sixth anniversary of the dedica-tion of the St. Louis Cathedrai, which was celebrated by all of the Catholic churches in St. Louis, was the occasion of an ex-pecially elaborate programme at the Oid Cathedral itself.
The edifice at Third and Walnut streets

was consecrated in 1834, and since that time the day has been annually observed as a feast day in all of the churches in the city. The celebration began at 19:30 o'clock yesterday morning and consisted of a solemn high mass by Archbishop Kain and a sermen by the Reverend E. J. Shea on the work of the Catholic Church in America, and particularly of the work of the St. Louis Cathedrai.

and particularly of the work of the St. Louis Cathedrai.

The Reverend Thomas Cooney was master of ceremonies. The Reverend Francis F. J. Jones of St. Columbia's Church was the csiebrant. The Reverend O. J. McDonaid of St. Ann's Church was deacon and the Reverend M. Taylor, assistant pastor of the Old Cathedral, was subdeacon.

Mgr. Muchislepen, vicar general, consecrated one of the side altars, which is known as the altar of the Blessed Virgin, the ceremony occupying one hour and ten minutes.

the ceremony occupying one nour and ten-minutes.

The large altar was consecrated by Arch-bishop Kain. The music of the choir was unusually elaborate, and the solo of "Veni Spiritus Sancti," before the sermon, was especially commented upon.

Special services will be held in all of the Catholic churches in the city each day this week in honor of the occasion.

FATHERHOOD OF GOD IN RELATION TO HUMANITY.

"What Christ Says About the Fatherhoo of God," was the subject of the sermon by the Reverend Doctor W. J. McKittrick at First Presbyterian Church yesterday morning. Doctor McKittrick took for his text Matthew vi. 9: "Our Pather who art in heaven." In part, he said:
"It is impossible for us to come into in-"It is impossible for us to come into in-telligent contact with the laws and forces of the universe; to keep our ears open to telligent contact with the laws and forces of the universe; to keep our ears open to either fits songs or its thunders, without being persuaded that behind it all is a mind that has thought through it and moved through it all from its lowest dust to its farthest star. If there is no mind behind the universe, then there is no mind it it. and there is no revelation through it, because there is nothing to reveal, and there is no rationality in its constitution from top to bottom; for rationality implies communion between mind and mind.

"He who denies intelligent creatorship, who can find nothing at the root of the world but an infinite energy, cannot by any scientific method or any straining of the imagination account for the soil he stands on or the air he breathes. The world tells its own story. The marks of personality are stamped all over it. Here are the signs of thought. Here are the signs of purpose, Here are the signs of benevolence, Intelligence, affection, will carry their banners across it from sky line to sky line. It is not a fortuitous concourse of atoms. It is how are the messengers of God's decrees. Its beauty is a revelation of

its system, but to open its system to re-ceive them, and to look for a larger light from God to explain them. Science to-day, note clearly and loudly than ever before, is echoing up from the bowels of the earth and shouting down from the blue fields of the sky confirmation of the scriptural truth of an intelligent and personal Creator. The evolutionary theory is supporting it with a very cloud of witnesses; for the long, slow, unward cosmic processes which it reveals, in tend of diminishing, increase a thousand fold the sweep and area of the argument from design.

from design.
"But we must go beyond this. We can-bet stop at God's intelligence and person-slity. Christ called him Futher. This im-plies a relationship to men different from

straw he citten you, yet shall ye deliver need the argument of the property of the table of bricks."-Excelor x, 18. In anti"The simple story of barea's sojourn in Egypt, the wanderings in the witderness and the final possession of the promise and the final possession of the promise and the final possession of the promise has a perential sharm as mere literature, the historical free vision of the marginal has a perential sharm as mere literature, the historical free vision of the marginal has a perential sharm as mere literature, the historical free vision of the marginal has a perential sharm as mere literature, the historical free vision of the marginal shared in the vision of the literature, and the property of the prope

pastor of Maple Avenue M. E. Church reached yesterday morning from the text,
"And there remainsth yet very much land
to be possessed." Joshua xill, 14. In part, e spoke as follows:

"These words reveal to us the condition of things with the children of Israel at the close of Joshna's career. God had fulfilled his promise made unto Abraham and renewed to Isaac and Jacob. More than four centuries have elapsed since the promise was first given. In this time the descendance of Abraham had enacted a wonderful drama. The people who were to become a mighty nation and to be as the stars in the heavens were first driven into bondage. "Tolling in the brick yards of the Nile, under the burning, cloudiess Egyptian sky, harried and whipped by cruel taskmasters who took away the accustomed allowance of straw, broken and crushed under the cruel, heartless rule of a 'King who knew not Joseph,' no wonder if hope died in the hearts of many and the glowing promise mide to Abraham was forgotten. But when the night of their sorrow was deepest then began to dawn the glorious day of their deliverance.

"From the mountains of Midiam God of things with the children of Israel at the

Joseph, no wonder if hope died in the hearts of many and the glowing promise made to Abraham was forgotten. But when the night of their sorrow was deepest then began to dawn the glorious day of their deliverance.

"From the mountains of Midiam God called the deliverer. The surrounding nations frequently made war upon Israel, but the troubles from which they suffered most were of internal origin and may be traced to the religious contamination of those who were permitted to dwell in their midst.

"As with Israel of old, so it has ever been with the people of God in their individual lives. Every man is affected by his environment in some measure, but the things that most vitally affect him are usually internal disorder that renders him a prey to an unfavorable environment. Scientists tell us that the air we breathe is full of microbes, but that only those who have some inherited or acquired physical weakness are in danger from these germs of disease. The law of moral health and soundness seems to be analogous to the law of physical health.

"Many persons have publicly confessed Christ and have united with his church, whose lives are far from being wholly consecrated to his service. These persons have usually lapsed into a state of indifference to religious obligations or have developed a chronic religious dyspepsis, which is a sore trial to pastors and all earnest religious workers.

"With many professing Christians the

trial to pastors and all earnest religious workers.

With many professing Christians the subjection of the will to Christ is far from being complete. Nothing of real value in the culture of the soul can be accomplished until the will has been fully surrendered. After this has been done, then begins the blessed work of developing and training all the powers of mind and heart in the service of Christ. Under the guldance of the Holy Spirit the mind must explore the realms of thought for the weapons of an internal subtle spiritual warfare. Our fear is not of those intellectual Goliaths, who strut and swagger before the gaping multitude, but rather of those subtle suggestions of doubt which appear under the guise of polite literature.

"More has been done in recent years to undermine faith through the agency of doubt-breeding literature than in any other way. Then there is much waste land in the region of our sympathics and benevolent instincts. The deepest passion of the soul, awakened by the personal touch of Christ, must be fully consecrated to him and in-

telligently directed towards the same ends for which his boundless love is poured out upon the children of men. The ethical ideas must be purified and lifted up to the high plane of Christ's gospel.

"This subjection of will, mind and heart involves, necessarily, the consecration of our worldly possessions. Never will the church be clothed with that nower and glory, which her divine Lord has provided for her, so long as there remains anywhere in all her wide domains any land not fully possessed for God."

HOW CHRISTIANS MAY BE STEADFAST UNDER TRIAL

"Steadfastness in Time of Trial" was the subject of the sermon by the Reverend Doctor M. G. Gorin at Cook Avenue Presbyterian Church yesterday. He took for his text: "But none of these things move me: neither count I my life dear unto myme; neither count I my life dear unto my-self, so that I might finish my course with joy, and the mintstry which I have received of the Lord Jesus, to testify the g-spel of the grace of God." Acts, xx, 24. He said

the grace of God. Acts, Ax, is in the in part:

"These words give us an insight into the inner life and strength of Paul, a mighty man of valor in his master's service. When a character looms up above others in any sphere of life or work, it is natural to seek for the source of power and success. When we behold great achievements of men we seek the distinguishing characteristics which mark their difference from other men.

we behold great achievements of men we seek the distinguishing characteristics which mark their difference from other men.

"It is the provider of the Christian now to say 'hone of these things move me. Not every one does, yet every one may. All may not be in bonds yet all suffer. It is not claimed that the Christian is exempt from trial, but the promise that it shall be well with him enables him to withstand the trial. Both phases are illustrated in the life of Joseph when he received the id-ssing of his father who also said of him. 'the archers have sorely grieved him and shot at him.'

"If we would know whence the strength that suppied Paul in his journeying, ship-wreck, peril by land and sea, hends and affections; and if we would ascertain the real secret of his power and usefulness, we should consider the words. 'Neither count I my life dear unto myself.' Take this principle and determination for Christ away, and like Sampson shorm of his locks he would be as other men. We are not to understand that owing to his bonds and affections he regarded life as not worth living and hence did not esteem it or count it dear—that he was weary of the burden and would gladly by it down—but rather should we learn from him that he had consectated all, even to life itself, to God. Here lies the secret of Christian power. While it is divine strength imparted to him which keeps him. God's strength perfected in human weakness, the mighty arm of the God Jacob upholding and strengthening the feeble arm of Joseph. There is on the part of the believer not only the faith which lays hole on God's pramise, but a personal consecration which is a ground of strength in failure, for if anything is withheld there is an open door for the enemy to come in and get a victory.

"Would you do exploits in the Master's service? The way is open. Devole yourself even into giving life itself unto God. Herein is the secret of strength and success. It was not the length of hair that made Sampson strong so much as the consecration of which they were t

harvest plenteous and laborers needed. They nave finished their course, have re-ceived their crown and been added to the list of heroes. You are called to enter upon

RELATION OF CONDUCT AND GROWTH OF CHARACTER.

E. A. P. Haynes supplied the pulpit at Hope Congregational Church yesterday morning, taking for the subject of his dis-course "sowing and Reaping," basing his words on the scripture found in Galatians vi. 7-10. He sale, in part:

Paul is dealing here with the most difficult and important issue of life-conduct; important because of the consequences of important because of the consequences of our deeds, and difficult because so few ever learning. As we read the Bible, as we watch the great heroes pass before us, as we listen to their weepings and shoutings, as the halfelujahs and misereres swell up from the pages, we are sure that God had filled these men with himself; that they were inspired men; that the divine Providence was drawn around them like a body guard. And yet we are also sure that with all their brains and all their souls they were hammering away at the task of their own galvation, and that of the world about them God helps you, not by the working of miracles around you, but by the working of miracles within you. Inside your own life is where the Red Seas are crossed and the fields whitened by the failing manna.

The Fatherhood of God means the family hood of the church. It the sovereignty of love that rules us. We see no king whose for giveness must be bought. We see a father with his arms open to receive us we see a family, some of it on earth and some of the heaven-all of it clustered about the feet of one who spreads his hands above our heads and says, 'my children.'

STILL ROOM TO EXTEND

INFLUENCE OF CHURCH.

The Reverend Doctor A. M. Billingsley, baster of Manle Avenue M. E. Church, the great was an open to receive us working to the fruit-and what is the law? 'He that soweth to his flesh shail reap corruption.' are the fruit-and what is the law? 'He that food is laws. The fruit of these deeds in desiration.'

STILL ROOM TO EXTEND

INFLUENCE OF CHURCH. our deeds, and difficult because so few ever

that are self-gratifying-disobedience to Gool's laws. The fruit of these deeds is destruction.

"Nature works slowly, but surely. There are months, sometimes years, between planting and resping. We may not see the fruits of our deeds at once. There may be nothing in the secon to suggest the result. Just as there is nothing in the accorn to suggest the oak. But if, because you do not see the results, you conclude that there will be none, you only deceive yourself. God is not mocked. Every deed of self-indulgence, every act of selfishness or pride, every sin, is a seed sown and in due time its fruit, destruction, will surely result.

"But the same law also operates for good, Seeds sown to the apirit—acts of obedience, also have their fruit and that is life eiernat. It is dangerous to do wrong, but it is incalculably profitable to do right, for thereby we are building for eternity. As evil deeds poison, so good deeds strengthen. Good deeds are the food upon which the spiritual life is sustained. This is what Jesus meant when he said, "My mean is to do the will of him that sent me."

PULPIT'S MESSAGE TO VOTERS OF THE LAND.

At St. Mark's Episcopal Church the Rev-At St. Mark's Episcopal Church the Rev-erend J. K. Breman preached yesteriay on the theme: "Pulpit and Polities." He took for his text Matt. vi. 32: "Seek ye first the kingdom of God and his righteousness."

took for his text Matt. vi. It. "Seek ye first the kingdom of God and his righteousness." In part, he said:

"We stand on the eve of another great presidential election. Has the pulpit any message to the men about to engage in this clash of ideas and of wills? Surely it must have! What, then must the message of the pulpit be to the voters of our land? First, whatever that message is, it must not be a partisan message. The preacher's attlitude must be that of one who stands far above the storm and bitterness of party sirife, on the sunit heights of God's cruth and love.

"The first thought I would suggest is that nearly one-half of the people of our country are doomed to disappointment in November, Which half, no one really knows. It is the part of wisdom; therefore, to be prepared for such disappointment. All the indications seem to point to a closer election than last time. There are more independent voters than ever before. There are new issues at stake, which are making changes in party membership. All these things forbid certainty of result. In the face of uncertainty men should face the possibility of either event.

"Such mental preparation will bring what should be our second thought about the election. That is a calm and philosophic attitude. To keep that calmness and self-control necessary to the freedom of popular institutions there are erectain fundamental American beliefs that we should never lose sight of and which bring peace of mind amid the fights of faction.

"First, confidence in free speech and free ballot. The wisdom of majorities is not infallible, but it is the best road to right that this world knows. Government by majorities is the only escape from despotism. In order that we may really know what the are making changes in party membership. All these things forbid certainty of result. In the face of uncertainty men should face the possibility of either event.

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"First, confidence in free speech and free ballot. The wisdom of majorities is not infallible, but it is the best road to right that this world knows. Government by majorities is the ouly escape from despotism. In order that we may really know what the majority think, and in order that the majority shall hear both sides, there must be freedom of speech And if we are to have majority rule minorities must submit cheerfully and gracefully when they are beaten. Not to do this means anarchy or despotism.

your party, yet its wisdom will not have been in vain.

"We must strive mightilly for the truth and the right as we see it. That is our duty. But behind the striving and the longing should be the higher wisdom to know that God may have other roads to his purposes than the one we see, and that all the real righteousness we strive for will in some way and at some time be fulfilled. And the fact that we have longed and striven for it will still help on the good cause, though the path we saw he not the one the nation or humanity seems to walk. Therefore, so long as you have sought the kingdom of God and his righteousness you will not have labored in vain, whoever is elected in November. And that thought should bring peace to victor and vanquished."

WHAT THE WORLD THINKS **ABOUT JESUS CHRIST.**

iast evening at Maple Avenue Reformed Church from the text "What think ye of Christ?"—Matt. xxii. 42. He said, in part; "Ever since the dawn of the Christian era has this question claimed the atten-tion of man. And of no age has it comtion of man. And of no age has it com-manded more thought and study than of the present. Other questions have arisen and engaged for a time the thought of man, but none has so claimed the consid-cration of and maintained its hold upon thinking minds as this question of the Christ. It is the supreme question of all time.

BLINDNESS AND SIGHT IN SPIRITUAL REALM.

"The Opened Eye" was the theme of the Reverend Doctor William M. Jones at Hyde Park Congregational Church yesterday morning. He took for a text the words, "And Elisha prayed, and said, Lord, I pray and he saw; and, behold, the mountain was full of horses and charlots of fire round about Elisha," II Kings vi, 17.

date of horses and charlots of fire round about Elisha," II Kings vi, II.

Doctor Jones spoke in part as follows:

"Blindness and sight are not at all confined to the physical realm; for a man may have eyes and see not, and be sightless and yel perceive.

"Elisha's servant was evidently not defective in the sense of hearing or of sight, for in the night he probably heard the noise of moving battations, and in his alarm he arose at dawn to see the bosts of Benhadad in fuil array on Dothan's heights. But he saw not the chariots of flaming fire round about the man of God. The physical eye could see nothing but defeat and disaster in the presence of the Syrian force. Elisha prays, therefore, that his servant may receive a glimpse of the unseen world, and when God gave the opened eye the young man saw the angelic lifeguard surrounding his master

"We gain visious of unending glory, not when we gaze on visible things, but when we look at the things which are unseen and eternal."

eternal.

"We are all as dull as Elisha's servant until we receive aid from on high. The open vision comes only when we are illumined by the Holy Spirit of truth. When we walk by sight we are easily cowed by the cohorts of Benhadad, but when we walk in faith and the cohorts of Benhadad.

iomined by the Holy Spirit of truth. When we walk by sight we are easily cowed by the cohorts of Benhadad, but when we walk by faith we are amply safeguarded by the horses and flery charlots of God.

"Faith thus becomes an essential element in the apprehension of spiritual things. Through faith we understand that the worlds were framed by the word of God." Through faith also we are made wise unto salvation by his son, and without it it is impossible to please God. The prayer of faith is mighty with the All-powerful, and it prevails for the unveiling of the deep things of God" to the waiting sout. When God reveals himself to his children all doubt and misgiving are banished, and we have confidence to believe that all things work together for good." There may be suffering and there may be sorrow, and "weeping may endure for a night, but joe cometh in the morning." The outward man may perish, yet the inward man is renewed duy by day, and our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. When the sky is overcast there is sunlight behind the clouds, and be the night never so dark, there comes radiance with the dawn. Life's problems may be profound and perplexities may harass the soul, yet the opened eye will see clearly that the eternal God is our refuge and underneath are the everlasting arms."

MARVIN T. HAW ON "THE SECOND TEMPTATION."

"As we have confidence in free speech and free ballot, and majority rule, so we should have majority rule, so we should have majority rule, so we should have majority rule, so we should the thing year believe in is really right it may lose to-day, but it will win to-morrow. If right is defeated at this election, it will come back with tenfold strength at the next. If wrong reaches power it will only thus write its own condemnation in larger pletters for all men to see. Wrong may rule for a season, but right is the only hered confidence in the Father, but control have some personal confidence again in both parties. Both are American, both seek the right as they see it, both have many times attained to power and held the destination of the mailon in their control. Neither has failed of its high duty when so trusted and under each the nation has marched steadily on to larger duties and larger has failed of its high duty when so trusted and under each the nation has marched and under each the profession of the solid front of opposition on the character and larger has failed of its high duty when so trusted and under each the nation has marched and under each the nation has marched and under each the nation has marched and under each the profession of the solid front of opposition on the character and larger has failed to the world.

"Whichever wins, the coming election will strike no vital blow at the fame or fortune of our dear tand. And, on the other hand, even if your party withs to be fire any our bread by the swall of your brow, and your bread by the swall of your brow, and your bread by the swall of your brow, and your bread by the world.

"And this brings would and the next will said depend on your own exertions and your bread hy the way into legislation and public for the world.

"And this brings would see the public will be a strong the public world on the

CUSTOMS AND MISSIONS.

EGYPT, ITS PEOPLE,

First United Presbyterian Chaurch spoke pesterial when the Presbyterian Chaurch spoke pesterial was morning on "Egypt, its People, its Customs and its Missions." The pastor's descriptions were based chiefly upon his own personal observation of conditions in Egypt in his residence in that country.

To part be said:

"Polities and the Pulpit" was a side of the pulpit of the pulpit. In part he said:
"Egypt may be called a land of wonders

Egypt may be called a land of wonders; it is also a land of paradoxes; the East and West, the present and the remote past are constantly intermingled. It is a land of contradictions; the Egyptian reads from right to left, not from left to right; he eats with hands and fingers, not with knife and fork; he sits on the flote, not on a chair; he takes off his shoes, not his lat; even the River Nile flows south to north, not as our rivers.

he takes off his shoes, not his hat; even the Elver Nile flows south to north, not as our rivers,

"There is something in Egypt to interest all choses of men. Egypt proper is not a very large comprise in area, about equal to New Hampshire and Connecticut, so far as the land may be cultivated. In population it equals New York and Pennsylvania combined. The government of Egypt is a perfect anomany. Egypt is nonmally tributary to Turkey, actually paying an annual tribute of \$1,000.00. In a sense, Egypt is independent, having her own ruler, or Kledive. The revenues of Egypt are largely under the control of a committee representing the European Powers, and safeguarding the interests of the foreign holders of Egyptian bonds. Finally, England is actually in possession of Egypt, and is endeavoring to run this intricate and clumsy political machinery.

"The two chelef religious of Egypt are the Mohammedan has the Koran for his Bible, Friday for his Sabbath, work as his means of salvation, self-indulgence as his practical code of morals and the sword as a means of salvation, self-indulgence as his practical code of morals and the sword as a means

relation of and maintained its hold upon thinking minds as this question of the Christ. It is the supreme question of all time.

"It is the supreme question of the Christian Church; for with its answer stands or falls the fabric of our faith. It is the supreme question of history; for he is 'the end of a boundless past, the center of a boundless past, the center of a boundless past, the center of a boundless present and the beginning of a boundless foture. It is the supreme question of mankind; for in man's inmost heart there is an instinctive and ever-growing reverence for the person of spotless purity.

The disciples rose above the discordant popular mind into the higher harmony of heaven. By the power of their own poing faith they were lifted up to the monatain lop of transfiguration, where, as the chasen three, they beheld the gloriled presence of the person delevation, where, as the chasen three, they beheld the gloriled presence of the person of the souns of the standard present of the opened heavens said. This is my beloved Son." The thought of the Father in heaven in the one harmonion-testimony to the Christ, the Son of the Eternal.

"Through the succeeding centuries the mathon of the succeeding centuries and extracted his divinity and rejected the almost of weeking friends with the thoughts of the Father in heaven in the one harmonions testimony to the Christ, the Son of the succeeding centuries and extracted his death of the fortiving Jesus and the almost of the succeeding centuries and extracted his divinity and rejected the supersitions, the leaders of French indelity of the Eight ender the proposal and extracted his accessed in the miles of weeping friends with the fortivity desired the supersitions, the distribution of the succeeding centuries and extracted his succeeding centuries and the access in the milest of weeping friends with the fortivity and rejected to them as to their Mohammedan as a means of the succeeding centuries and the coption of the succeeding centuries and the coption of the su In closed carriages with the curtains down half way. In this way the seclusion of the women becomes almost a sign of social rank, and the higher the rank the less you may see of them.

"In the matter of education, great ad-

nay see of them.

"In the matter of education, great advances are made every year. In general, the population is illiterate, Only one-half of I per cent of the Mohammedan community know how to read, while there are 26 per cent of the evangelical community who can read. The strictly Mohammedan education, such as is given in the great university, the Azhar, located at Calro, is thoroughly unscientific. No place whatever is given to the sciences, and a graduate of this university inquired where Asia was; neither could you persuade him that the sun did not revolve around the earth.

"The United Presbyterian Church began its missionary work there forty-six years ago. That work has had its difficulties, its persecutions, its romances, its discouragements, but now it can show inspiring results. The missionary force consists of forty-five American missionaries. The aim is a self-supporing native church. Work is carried on at 20 stations and the total number of communicants is 6.515. While only four churches are, as yet, self-supporting, several others are almost so, and the native church, as a whole, pays nearly three-fifths of its entire congregational and evangelistic expenses. The special feature of the missionary work in Egypt has been its educational work. That has given to the work a substantial and permanent character, which has won the respect and admiration of those in authority and of travelers. More than 1400s attend the mission schools. The majority of these schools are of the elementary grade, but there is a college whose enrollment is 500, and there is also a theological seminary for the training of a native ministry.

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also a theological seminary for the training of a native ministry.

"Confession of faith in Christ is still attended with persecution, especially where the convert was a Moslem. The young men who become Christians suffer for their faith by being debarred from most Government positions, owing to the fact that these would require them to work on the Sabath. A special interest in religion is being displayed by many Mohammedians and they are found reading the Scriptures and inquiring into the truth in a bay altogether unknown in former years."

'THE HIGHER PERSONALITY," BY DOCTOR E. G. SPENCER.

The Reverend Doctor Edward G. Spencer pastor of the Church of the Unity, preached yesterday morning on the theme, "The Higher Personality." He took for his text, "I beseech you brethren by the mercles of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans XII, 1. In part he spoke as follows:

In part he speke as follows:

"The most trying experiences which befall man on this planet are not shared, but are individual and private. Notwith-tanding that the currents of modern thought and teeling run in channels that are increaringly social and sympataetic, the sense of personal identity and isolation loses note of its intensity. The unit of self-conscious life is unchanged and unchangeable, and it is true in a narrower sense toan Jesus intended, that a man's fees are they of his own household. He fights against principalities and powers, against impulses, passions and propensities that are resident within himself, and claim to be himself as insistently as the better elements which he cherishes.

"The discusses of the word are as real, as

ently as the better elements which he cherishes.

"The diseases of the soul are as real, as acute, and as various as the diseases of the body, and the patient has frequently to be his own physician and apply to his own case the remedies that may check the gathering tendency toward dissolution, and restore the normal equilibrium of forces. When the spiritual unity of an individual life is broken; when a man is overtaken by a sense of personal worthlessness or impotence, when one lies prostrate under the crushing conviction of the futility of his hopes and his efforts, he has, as we say, touched bottom' in the course of his spiritual declension. He is grievously sick in soul, and the sickness threatens to become chronic in the absence of any external provision for its treatment and its cure.

"Human nature, so far as its inward peace and balance are concerned, seems constantly open to attack. The slightest change in the spiritual atmosphere, which our personality breathes in common with snother, produces results out of all proportion to the cause, and the eneming unrest and harrowing inward conflict, seem not more philable than the trifle which has set

POLITICAL PROBLEMS.

"To discuss, as a minister, without political bies. Politics and the Pulpit," is not impossible, but difficult. It is an arduous task to exhibit the coldness of impartial judgment amid the fires of political pa

sion. Let the difficulty is not more exacting than the duty. It is necessary to have not only warmth, but light; to see clearly as well as to feet deeply. It is necessary for men to open but one eye to have vision, yet it is well that they should open both in order to see two sides, in order to be not only convinced, but convincing; in order to follow not only interest, but principle; in order to assure not only their rights, but the universal right.

"Ferocity of epithet and venom of discussion are due to the deep roots struck into the most ancient grievances of society. Never before in this free Isnd has the political line of cleavage been other than the varying accidental line of party allesiance. Now, it is not simply political, it is social, it is industrial. The battle cries of party appeal to envy, harted, prejudice and avarice. They appeal to the simplering demon in the human breast. They scatter the dynamic of discontent in the solid structure of an industrial organism. They array class against class, section against section. They summon into artificial and dichelical antagonism city and country capitalist and laborer, the prosperous and the poor.

"Such bitterness, such political passion.

diabolical antagonism city and country, capitalist and laborer, the prosperous and the poor.

"Such bitterness, such political passion, such frenzied antagonisms are grave symptoms. They stand alone in our national history. They are the breaking out of hidden fires and hitherto latent forces. The watchwords of parties are but symbols and expressions of these tendencies.

"The choice of gold or of silver, or both, weighty as it may be, is but a triffe compared with the entrance upon the public arena of a spirit, of methods, of principles, onique in American politics and profoundly significant of the new age that the evening of the Nineteenth Century is bringing to the birth.

"But whether the coming era be but experience repeated, or a colossal experiment; whether the present crists be historical or hysterical, there are certain truths we may remember and apply as possessing not only temporary, but permanent value.

"Primarily, then, we are as a nation, an organic unit. No class can be permanently euriched at the expense of another. We have no fixed classes. No section antagonizes any other. The functions of the financiers are as vital to us as those of the plowman and the blacksmith. As a unit we have invincible strength.

"But let us not be blind to the aluster."

ciers are as vital to us as those of the nlowman and the blacksmith. As a unit we have invincible strength.

"But let us not be blind to the sinister fact that all is not well with us.

"There is something rotten in the State. There are evils deep-seated and stubborn, that not the nostrum of finance nor the presto-change of law can charm away. The children of Gideon are among us.

"Capital is often an oppressor, and labor a many-headed tyrant. There is still cut-throat competition and starvation wasee. There are trusts and corporations owning courts and Legislatures. We have a giant's task before us. But to perform it we have been dowered with a giant's strength.

Above all, we need clear insight; we need faxity of purpose, united action and persistent effort. We must learn the truth even from our antagonists; not blind to their reasonable grievances, nor deaf to the statement of their cause, not fanatical in political bigotry, but open-minded, temperate and just.

"I do not hold with the alarmists that ut-

statement of their cause, not fanatical in political bigotry, but open-minded, temperate and just.

"I do not hold with the alarmists that utter rain is threatening us. I do not think that, if the worst you individually dread happens, the nation is doomed. I have confidence in our powers of recuperation, in our mational elasticity, and above all, in the sterling good sense and smart judgment of the great American people.

"I believe in the uncommon qualities of the common people. I cannot think that their long political training was in vain. I cannot believe that their fiery baptism in the flame of war, their heroism, their sacrifice, have been fruitiess. They value their incomparable heritage too vastly to waste it lightly. Their fathers' blood has consecrated this land; their valor and their sons have safeguarded the precious trust to posterity. The highest tribute we can pay our ancestors is to surpass them. We honor the fathers by revealing the greater worthiness of the suns.

"And we shall not belie the olden traditions. We remember that the eyes of the Old World are upon us, of the weary, waiting, burdened ward staggering along its predestined way towards the light of the West, and eager to see that its light be not darkened."

MAJORITY FAVOR A REVISION. Leaders Sav 135 Presbyteries Will Vote for a Change.

REPUBLIC SPECIAL. New York, Oct. 21 .- Thus far 112 Presby terians have expressed opinions as to a possible changes in the Westminster Confession of Faith, in response to the request made

by the Assembly Committee.
It seems likely, so leaders say, that the vote will stand about 125 for a change of some sort to 6 against one. Conservatives lasse their hopes on the fact that they are united, while those who seek changes cannot reach any agreement.

Among preshyteries asking the committee to drop the subject are Long Island, Monmouth, New Brunswick, Pitisbarg, St. Louis and West Jersey.

Rochester, Omaha, San Francisco and a

Rochester, Omaha, San Francisco and a few other strong presbyteries ask for a recision of the confession, but the largest bodies favor a new and shorter creed.

Among them are Hoston, Brooklyn, Boffalo, Chicago, Cleveland, Syracuse, Troyand Washington, It is predicted that the presbytery of New York, which will met on November 12, will be found among these. Na particular number of presbyteries is required for the subject of a change to go in lofficial form to the presbyteries which are now voting informally. The subject will be fought out, if there should be a context, before the General Assembly in Philadeiphia in May next. There will, therefore, be a lively contest next spring for the election of commissioners to Philadeiphia.

EPISCOPAL CHURCH COUNCIL. Important Missionary Meeting to

Be Held at Louisville. Louisville, Ky., Oct. 21.-Bishops of the

Protestant Episcopal Church occupied the pulpits of the Louisville Episcopal churches to-day. This, the Sunday before the meeting of the Missionary Council of the Do-mestic and Foreign Missionary Society of



The Chinese Empress went about it wrong

The way to clean out " foreign devils" is to use Aver's

J. C. AYER COMPANY, Practical Chemists,

Ayer's Hair Vigor Aver's Sarsaparilla Ayer's Ague Cure

Aver's Cherry Pectoral Ayer's Comatons

the church, is called Missionary Suaday. There was a children's mass meeting this affernoon at the auditorium and to-night there was a missionary meeting at St. Paul's Church.

The first regular session of the council will be held Tuesday morning at Christ Church Cathedral, where there will be a celebration of the Holy Communion, followed by a sermon by Bishop Partridge of Kyoto, Japan.

The solay afternoon the council will meet at Liederkrant Hull and will continue three days. Next to the General Convention the council is the nost important gathering of the church in this country. Many notable men both from the priesthood and from the laity are arriving to attend it.

REFURNISHING DEWEY'S HOME. Admiral's Wife Is Exercising Her

Own Taste.

Washington, Oct. 21 .- Admiral Dewey's Washington home is to be redecorated and Mrs. Dewey move in for the winter.

When the committee purchased the Rhode Island avenue place, it was aiready far-nished, but very few new pieces were bought, so when the Admiral married he brought his bride to a home filled with things accumulated by others. This was things accumulated by others. This was all right for an old sait who was more of a consolsseur of battleships than of draw-ing-room furniture, but every woman, especially a social leader, likes the privilege of exercising her own taste. Mrs. Dewey is now claiming this privilege and is refurnishing her home.

When Beauvoir was taken for the summer much of the furniture from the city

mer much of the furniture from the city home was taken out there. This second hand furniture will not be brought left, but will be left out in Tennallytown house. The home, the gift of the Additral's ad-salvers, will be entirely refurnished by Mrs. Dewey. Previous to her marries she Dewey. Previous to her marriage she had just purchased a great deal of handsome furniture, and this furniture is now being transferred to the Rhode Island avenue house. The interior will be another than

scene of many more social gatherings

FIVE FIREMEN KILLED. List of Fatalities in the St. Paul

St. Paul, Minn., Oct. 21.-As a result of a fire which broke out in the slaughtering pen of A. V. Hinman & Co.'s packing-house

erty is desiroyed.
The dead:
Second Assistant Fire Chief William H Lieutenant Frank M. Edey.

Irvine,
Lisutemant Frank M. Edey.
Burt Irish.
Louis Wagner.
Andrew Johnson, taken from the ruins badly bruised and died to-day.
Injured:
William Field, internal inturies.
Thomas C. Larkin, both legs crushed.
The fire, which is supposed to have been of incendiary origin, spread with great rapidity, fanned by a strong southerly wind, and the firemen were seriously handicapped by lack of water supply and further by the fact that the long bridge over the railroad tracks, which furnished access to the scene of the conflagration, was torn up while undergoing repairs. From the packing-house the flames spread to the warehouse of the Northwestern Lime Company and thence to the McCormick Harvester Company's large brick warehouse, filled with valuable farm machinery. It was here that the fatalities occurred.

HORSE SHOCKED TO DEATH.

Stepped on a Fallen Trolley Wire -Driver's Narrow Escape. Immediately opposite the Twelfth stress

entrance to the Four Courts a valuable horse attached to one of Wainwright's Brewery wagons was instantly killed by a shock from a failen trolley wire last night. The driver of the wagon, Antone Ziegler, of No. 1838 South Thirteenth street, narrowly escaped electrocution.

After the horze dropped to the ground the heavily charged wire swing toward the driver, and, realizing his danger, he jumped from his seat on the wagon and hurried to a place of safety. Cars on the Tower Grove and Cherokee divisions were delayed for thirty minutes. The wire was cut by Superintendent O'Reilly of the City Lighting Department and repaired by employes of the transit company. The horse was moved to the Twelfth street viaduct. horse attached to one of Wainwright's

Newest designs, S to 20, at Mermod & Jaccard's, Broadway and Locust.

STREET CARS IN COLLISION. Passenger Injured in Market Street Accident.

Car No. 1147 of the Market street division and car No. 1791 of the Tower Grove division collided at Twelfth and Market streets collided at Tweifth and Market streets yesterday morning at II o'clock.
Joha Derr of No. Ills North Tweifth street, a passenger on the Tower Grove car, was stiently shaken up and his left foot was sprained. He refused to go to the City Dispensary.

The Market street car was in charge of Conductor Andrew Putney and Motorman John Showers. Conductor Charles Flynn and Motorman Walter Dowdy were on the Tower Grove car,

RUSSIAN LOAN STORY DENIED. St. Petersburg Government Says

It Does Not Need Money. St. Petersburg, Oct. IL-The Official Messenger makes the following announcement:

"In view of the reiterated false reports appearing in foreign newspapers, that Rusappearing in foreign newspapers, that Russia is seeking to conclude a foreign loan, the Ministry of Finance considers it necessary again to declare that the Government is not seeking to conclude loans of any kind, seeing that the current revenue and the cash reserve fully suffice to meet the ordinary expenditure, as well as the outlay entailed by events in the Far East.

"All the newspaper reports concerning any alleged Russian loan emanate from various speculators, who persistently but unsuccessfully endeavor to force their services upon the Ministry of Finance."

CASTORIA For Infants and Children. Bears the The Kind You Have Always Bought